A

LETTER

Touching the preſent

State of Affairs

IN

ENGLAND,

WITH THE

Independency

OF ITS

KINGS:

In a LETTER to a Gentleman Beyond Sea.

Engliſh'd by *J. W.*

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SIR,

I Received your Letter, and do take no little pleaſure in anſwering it, and in giving you an Account how things paſs here ſince the Death of the late King *Charles* the Second of Bleſſed Memory: You ſay you cannot imagine that there ſhould be ſo great quietneſs as is reported; and that

you will not be beaten out of your Incredulity, unleſs I aſſure you of the Truth of things my ſelf: Do not doubt therefore, Sir, ſeeing it is moſt certain, that what we have ſeen of late happened in this Kingdom, hath not cauſed any alteration in the Repoſe and Peace that we do here enjoy, the Expectations of many have proved falſe and vain, the ſame Tranquility continues in all parts, the Storms wherewith we were threatned are gone, and ſerved only to trouble the imagination of thoſe that raiſed them. Our Grief took beginning, and began to diſcipate both in one day; God was pleaſed to deprive us of one King, and to give us another at the ſame inſtant; and never did any Prince aſcend the Throne with greater eaſe than the preſent King. He was Proclaimed to the ſatisfaction of all His Subjects, and if the Joy was not exceſſive, it was the ſenſe of the late loſs of the beſt of Kings, who governed His People more like a Father than a Maſter, was the cauſe that hinder'd the manifeſting of it: However, a general Submiſſion was given, the Sound paſſed from the Court to the City, and from the City was ſpread through the Three Nations.

The publick Profeſſion the King made ſome few days after of a Religion contrary

unto

unto that of His Subjects; was ſo far from changing, that it did not in the leaſt ſhake the Peoples Obedience. But Sir, this need not ſeem ſtrange unto you, you being of a Religion contrary unto the Principles of the Church of *Rome*. It is not your belief that Subjects can be freed from the Oaths of Allegiance they owe unto their Soveraign, under a pretence that they are of a contrary Religion, you hate theſe Maxims; You as well as all *Proteſtants* do believe that the Conſcience ſhould be free, that every one ſhould be led by the Dictates of his own Soul; and that the difference of Religion ſhould not ſerve as a Cloak to trouble the Order and Peace of the World, and violate the moſt Sacred and neceſſary Duties. As a Father cannot deprive his Son of his Birth-right, only for not being of his Belief, without violating the Laws of Nature; neither can Subjects, (without making themſelves guilty by the like reaſon,) deny unto their Soveraigns the Enjoyment of the Throne, which God and Nature beſtows upon them. This is the Doctrine of *Proteſtants*.

See here, Sir, in what manner the *Confeſſion of Faith* of the Reformed Churches of *France* Expreſſes it ſelf upon this matter. *We believe God requires the World ſhould be governed by*

Laws, to serve as a Curb to restrain the Disorders which are too rife in it: To this purpose he has Establish'd Kingdoms and Commonwealths, and all other sorts of Powers whatsoever, whereof He is the Chief Founder, putting the Sword into Magistrates Hands to punish Sins committed against both Tables of Gods Law; Therefore we should not only submit unto their Authority for Conscience sake, but also Honour and Respect them as Gods Vicegerents appointed to execute a Holy and Lawful Authority upon Earth. We believe therefore Obedience is to be given to their Laws, that Custom and Tribute should be pay'd unto them; And that we should give a free and voluntary Subjection unto them, although they were Infidels.

This, Sir, is what our *Doctors* have, and do constantly Teach. I could alledge a thousand instances of it, but I will mention but in one, which relates unto *England* in the present Circumstances that Kingdom is in, which all the Ministers of the *Protestant* Churches of *France* will sign with their Blood.

Some time before K. *Charles* the II. was Restor'd to the Throne of his Father, the secret Enemies he had in his Kingdoms spread abroad Rumours, That He was not of the *Protestant Religion,* but held correspondence with

with the Church of *Rome*; and that for that Reaſon it was not ſafe to Reſtore Him; becauſe in all likelihood he would by degrees Suppreſs the *Proteſtant Religion*; and if he could, would Eſtabliſh that of the *Roman Catholicks*.

This noiſe having been ſpread over *England* and *France*; Monſieur *De Langle*, Senior Miniſter of the *Proteſtant* Church near *Roan*, publiſhed a Treatiſe upon this Subject, Entituled, *The Religion of the King of* England. And having refuted this Calumny by Un-anſwerable Proofs, he affirms, that if the King of *England* had Renounced the *Proteſtant Religion*, yet his Subjects ought not in Juſtice to oppoſe his Return to his Crown and Eſtabliſhment in his Kingdoms. *I cannot ſee* (ſaith he) *that it is a ſufficient Warrant to deprive a man of his Right, becauſe he is not of the ſame mind we are of in matters of Religion; I moſt willingly ſhun theſe rigid Opinions which Subvert the Foundation of Kingdoms, and make the Chriſtian Religion incompatible with all the Religions in the World; and willingly leave them unto thoſe deluded perſons that think the Earth belongs only to the Saints, ſuch as they fancy themſelves to be; and that which is enjoy'd by others who are not of the number of theſe deluded Bre-*

thren, is held Unjustly and by Usurpation; and therefore by consequence, I am very far from thinking that the People of England *had any good ground for Deposing their Lawful Prince from his Throne under pretext that he was of a Religion contrary to theirs: I know this has not been the practice of the People of God; and under the Legal Dispensation since the Government of the* Jews, *was transferr'd over into the Hands of Kings, People never Rebell'd against their Princes for their being* Idolators, *unless they had an express Command of God for it.*

Thus far Monsieur *De Langle.* And it is the constant and universal Doctrine which the *Protestants* have taught and published to the World ever since they began to Reform the Church; This is the commendation their very Enemies give them. Cardinal *Du Perron* writing against the King of *Great Britain James* the I. acknowledges, *That the Doctrine of Deposing Kings by the* Pope *was received in* France *until the* Reformation, *and that the* Hereticks (so he is pleas'd to call the *Protestants*) *having brought the Scriptures to Light, vindicated the Right of Kings, which before had been Suppress'd.*

And when *Sextus* the V. published his thundring *Bulls* against the King of *Navar* and

and Prince of *Conde*, wherein He by Infinite Degrees exalts the Power and Authority of the *Pope* above that of all the Kings of the Earth, ſo far as to ſay, *That when they fail of their Duty and Obedience to him, he is able to caſt them down from their Thrones by Irrevocable Decrees and Judgments, and bring them under his Power as Miniſters of Satan.* Who did ever more vindicate and aſſert the Independance of Kings, in reſpect of their Authority, from all other Powers, except of God only, with greater Evidence, than the *French Proteſtants* have done. It may be ſome will reply, their Deeds has not always been ſuitable to their Words, having more than once preferr'd their Inclinations to Rebellion, before that of their Obedience. This Calumny has been often imputed unto Us and our Religion, and has been a thouſand times Refuted and Anſwered.

I ſhall only reply in two words, and make two or three brief reflections: The firſt is the Teſtimony render'd by the Wiſeſt King that lived in his time, *Jac.* 1. to our Innocence upon this Subject, in the Book he writ of the Right of Kings.

He was a Prince Learned and Judicious, he knew perfectly well by what motive Sovereigns and Subjects did Act, and the cauſe

and

and ground of their Difference. He was no way concern'd in their quarrel, and doth ſpeak only to give a publick Teſtimony to Truth. This Prince expreſſes himſelf after this manner, *I am not* (ſaith he) *of thoſe that ſay the* French Proteſtants *took up Arms againſt their Kings in the firſt Troubles, they kept themſelves only in a Defenſive poſture; Before they took up Arms they were Burnt, they were Maſſacred in all parts; And that the quarrel was not upon Account of Religion, but it was becauſe* Francis *the* II. *being in Minority, the Princes of the Blood were driven from Court; the Father of the King that now Reigns, and the Prince of* Conde *fled to them, not knowing where elſe to go; And for this very reaſon the King ought to Conſider them. It doth not appear that ever they began a War: Is it not evident that* Henry *the* III. *having taken up Arms to deſtroy them, nevertheleſs thēy aſſiſted him; and ſeeing him in danger delivered him, and ſav'd his Life at* Tours, *and never forſook him and his Succeſſor; notwithſtanding the Revolt of the greateſt part of his Subjects, which had been cauſed and fomented by the* Pope *and the Clergy. Is it not plain that they aſſiſted him in all his Engagements, and happily Contributed to Eſtabliſh his Tottering Crown on his Head; And even thoſe that perſecuted* Henry

the

the IV. *reaped the benefit of Services done him by* Proteſtants, *and yet they are hated, not for diſputing of Religion, but becauſe they hinder'd the Kings Crown to depend on the* Pope; *And becauſe, if their Councel had been followed, there ſhould no* French-men *have been excuſed from obeying their Prince.*

It is in this manner this Religious and Learned Prince doth vindicate our Anceſtors; But let us ſuppoſe our Fathers ſhould have fallen in to this Crime: ſhould a Religion be Cenſur'd by the Actions of thoſe that profeſs it? If ſo, there is no Religion whereunto the greateſt Diſorders may not be imputed. We all equally condemn Adultery, Murder, Lying, Robbery, *&c.* And becauſe there are ſome amongſt us that fall into theſe ſins, does it follow that our Religion doth Tolerate theſe Crimes; are they not chiefly to be imputed to the diſorder and corruption of the Hearts of Men; it is the ſame in this rencounter. Religion enjoyns *Proteſtants* to give Obedience to Princes, warns them that nothing can diſpenſe them from their Duty; that rather then fail in it, 'twere better ſuffer the moſt Cruel Torments; Yet it falls out, that Subjects conſtrain'd by violent Perſecution, have endeavour'd to ſave their Lives by defending themſelves; And this reſiſtance,

ſiſtance, which though Natural, yet cannot be Innocent, ſhall it be imputed to a Religion, which, to eſtabliſh the Kingdom of God, only teacheth to ſuffer Patiently, and even Martyrdom?

Moreover, Sir, when theſe ways which ſomewhat reſembled violence were uſed, it was at the beginning of the *Reformation*, when the Heart and Mind of *Proteſtants* had as yet ſome ſmack of theſe Maxims, that all means ſhould be undertaken to preſerve Religion; But now that the World is better inform'd, and that in the whole *Proteſtant* Body, there remains not the leaſt drop of this corrupt Blood, with which the Veins of the *Romiſh Clergy* did over-flow: It is not to be admired if they willingly ſubmit to the Power of their Soveraign, although he be of a contrary Religion. It is what is at this time practis'd by the Church of *England* for all the Worlds Imitation, which may ſerve as an evident Juſtification from all the Calumnies which the Enemies of the *Reformed Religion* undeſervedly ſpew out againſt them in the view of all the World.

In effect, the *Clergy* is ſeen to Act with a Spirit of Wiſdom and Moderation, full of Zeal for their Soveraign, infuſing Notions of Duty and Obedience into the People whoſe Sal-

Salvation is committed to their Charge, both by their Doctrine and Example; And herein, Sir, they do but their Duty; Jeſus Chriſt himſelf having taught us this Obedience by his Words and Deeds. He was the King of Kings, nevertheleſs he was pleas'd to ſubmit unto their Power; he contented not himſelf to command his Diſciples to render unto *Cæſar* the things that were *Cæſars*; he requir'd nothing of others, but what he did himſelf. he was pleas'd herein to be their Example: The *Jews* being raviſh'd with his Doctrine and Miracles, run from all parts to make him a King, but he withdrew into the Deſart, to ſhew to the World that he was not come to Command, and Subvert the Eſtabliſh'd Order, but to teach Obedience and Humility to his followers; this is the Doctrine was taught by the Apoſtles after the Example of their Maſter, commanding all Chriſtians without exception, *To be Obedient unto Higher Powers*; It is alſo what was Religiouſly practis'd by Chriſtians in the firſt Ages of the Church.

It is in this Noble Path the Church of *England* treads at this time; and I cannot tell but its Obedience ſhines brighter than that which appear'd after the Death of the Apoſtles. Thoſe that embrac'd the Goſpel at that

that time were but very few in comparison of the rest, the greater numbers were contrary to them, in regard Necessity as well as Conscience made them to submit and suffer Death Patiently: They could do no otherwise, it being in vain to resist, and a means only to double their Torments, and make their condition more Miserable: This circumstance is not to be seen in the submission of the Church of *England*, they are all a *Protestant* People, who voluntarily Obey and Submit to the Laws of a Prince who is of another contrary perswasion.

Pardon me, Sir, for what I shall say of the *Primitive Christians*, it is not altogether without ground. When they began to increase and make some Figure in the World, they kept not the same moderation as at first. Tho great men, which Antiquity renders so venerable to us, were seen to forget the Respect they ow'd to Soveraigns; and by angry and indiscreet Invectives blasted the Reputation and Honour was due to their Quality. Nothing of this kind can be imputed to the Prelates and Ministers of the Church of *England*. They Preach their Doctrine, they Refute that of *Rome*, they discharge their Duty without making any Indiscreet or hurtful Reflections, or without offending

offending a Crown'd Head; in ſo doing, they more and more fill the Hearts of their Auditors with a Spirit of Love and Obedience for their Soveraign, thereby equally maintaining the Priviledges both of Heaven and Earth.

But, Sir, if the meekneſs of our Biſhops and their humble and ſubmiſſive manner of acting, doth, in this behalf give Leſſons to to *Ambroſe*'s and *Chriſoſtom*'s, doth it not alſo highly condemn the Opinions and practiſes of *Rome*. Should the King of *Spain* come to perceive that the Religion profeſs'd in his Kingdom is full of groſs Superſtition, and that he had courage enough to ſet about ſerving God in a purer manner in ſome part of his Palace? Think you that *Spain* would endure it? Should one ſee all the Bodies of the Kingdom come gravely and renew the aſſurances of their Zeal and Fidelity to their Soveraign; would the *Inquiſition*, without Sighing, behold this change with a good Eye? Would it ſpare its Soveraign, who according to its opinion would be guilty of *Hereſie*; who upon bare Suſpition exercis'd its Infernal Cruelty upon *Don Carlos* the next Heir of the Crown: No Sir, without any regard of Dignity all Torments muſt be Inflicted, Life as well as the Crown muſt be forfeited

forfeited; and to punish such a Defection more dangerous in a Prince than a private person, I cannot tell but some *Dæmon* might inspire those Barbarous Ministers with some new kind of Tortures to terrify Kings, and shew them that the Chains which fasten them to *Rome* can never be broken.

Mr. *Maimbourg* would be extreamly pleas'd with Subjects, who on such an occasion would Rebel against their Prince; him who in an *Iconoclastick* History, *Highly praises the people of* Constantinople *for abusing their Emperour and Master with the highest Indignities.* He would be far from blaming the Cities that should throw off their Princes Soveraignty, seeing that in the same History he approves, *That* Rome *and the other Cities in* Italy *refus'd to give Obedience to the Emperour too, and were for destroying his Effigies, because he was an* Iconoclastick.

Hist. des Iconoclast. *lib.* 1

That the Women should have Courage enough to engage in the Quarrel, and take up Arms in the Defence of Religion, should be esteemed incomparable *Heroins* by him, as those of *Constantinople* were, whom he terms Valiant Women, who having knock'd down an Enemy of Image Worship, *Transported* (saith he) *by the Inconceivable heat of an excessive*

ceſſive Zeal, entring into the Church in great and Tumultuous numbers, armed with Stones and Clubs, they discharged them in whole Volleys upon the Patriarchs Head, who was an Iconoclaſtick, *calling him Mercenary, Hireling, and a Devouring Woolf in Sheeps-cloathing, loading him with a* 1000 *other Injuries as well as Blows.*

Moreover, Sir; put the Caſe the *Inquiſition* could not prevail, and that a good number of Faithful Subjects ſhould aſſiſt the King, how would this Author extol the Wiſdom and Piety of the *Pope*, who would make ſure of the Forces of *Lewis* the Great to Diſ-in-throne him, as he does the Zeal of *Gregory* the II. who joyned with *Charles Martel* to deprive *Leo* of his *Empire*.

But let us yet go further, ſhould *Lewis* the Great himſelf, who is ſo much Fear'd and Lov'd of his Subjects; add unto the other care he takes of making his Empire Glorious, cauſe himſelf to be a little inform'd of the Religion which he takes ſo much pains to baniſh out of His Kingdom; ſhould Heaven open his Eyes as it did *Charles* V. to acknowledge the Purity of it, and after the Example of that Great Prince, to Repent of the Evils that cauſes ſo many to ſuffer, and to his laſt gaſp make profeſſion of it in ſome *Deſart*.

But carrying true Christian Generosity yet further, should he act with that Air of greatness and Bravery as he doth in all other things, (*viz.*) To make open profession of the Truth before all the World? Think you that it would be suffer'd, though he should Solemnly promise unto his Subjects that he would change nothing in Church nor State; that he would protect the *Romish Catholicks*, that he would suffer none of the *Huguonot* Churches to be re-built, that he only desired to hear a Sermon without noise or stir in some private Appartment in the *Louvre*. Do you think the Clergy would consent unto it? That the Bishops so naturally inclin'd to complying with the Times, and in following the Inclinations and Motions of their own Heart, would have so much complaisance? No Sir, all the World wou'd presently be up in an Alarm, the League would revive worse than ever; the Heads of Factions would soon appear; the Holy League would arise and boldly require as it did heretofore, the Magistrates to joyn with the People to destroy the Enemy of Church and State, and to declare that the *French* were discharg'd from their Oaths of Fidelity to their Prince, and that his Name should no more be inserted in publick Acts. The Pulpits would no longer

Eccho

Eccho the praiſes due unto the Glorious Exploits of *Lewis* the Great; thoſe impudent Preachers that ſpawn'd the League would ſoon appear again to ſpread abroad Satyrs, Invectives, Seditious Libels, and to ſpew out the blackeſt Injuries, the leaſt of which ſhould be Tyrant and Apoſtate.

And the people inſpired with the ſame Spirit, with the greateſt brutality of rage would ſoon vent their fury upon his Arms, his Statues, Effigies and Pictures, which they would tear, break to pieces, tread underfoot, drag through Kennels, burn and fling into the River, with a thouſand Execrations. This is the uſage *France* heretofore gave its Sovereign, although he was a Zealous *Papiſt*, only for making an Alliance with *Proteſtants*, which Mr. *Maimbourg* relates in his Hiſtory of the League: I have recited the very words. The which uſage a *Proteſtant* King would alſo at this time be ſure to find, and 'tis not much to be wonder'd at; for the *Pope* Excommunicating thoſe Princes that are not of his Belief, doth free their Subjects from the Fidelity they owe unto him, expoſing their Perſons and Kingdoms unto thoſe can firſt ſeize them, promiſing Plenary Indulgence of all Sins, and even Heaven it ſelf unto thoſe that ſhall deprive him of Life, as appears by the

Bull of *Paul* the III. which declares *Henry* the VIII. King of *England* to be fallen from his Kingdom and Eſtates, unworthy of Chriſtian Burial, and adjudg'd to Eternal Damnation by the virtue of his Power, if he dies before he be Abſolved; and unleſs he Repeal the Laws he had Enacted againſt the Authority of the See of *Rome*. And by another *Bull* of *Gregory* the XIV. wherein this *Pope* having taken much pains to ſhew his great Power, and how God had Eſtabliſh'd the Biſhop of *Rome* Prince over all Nations and Kingdoms, to deſtroy, to pluck up, diſcipate, conſume, plant and build, he adds, *That by Virtue of this Power, he did Anathematize, Degrade and Depoſe*, Elizabeth *Queen of* England, *Abſolve her Subjects from their Oath of Fidelity, and abſolutely forbids them not to give her any further Obedience*: Who doth not ſee that a Prince that Reigns over a People that enter into theſe engagements and Opinions of *Rome*, cannot live in any ſafety of his Life, and is neceſſitated to live always in continual Fears and Dangers.

The Example of *Henry* the Great may fully ſerve to juſtify what I affirm; the Crown of *France* was his undoubted Right after the Death of *Henry* the III. his Pretentions unto it were undenyable. Nevertheleſs, was not he

he conſtrained to abandon his Religion to obtain the quiet poſſeſſion of it. Some of his Intimate Friends, whom this Prince much relyed upon, and who were ſenſible of his Valour, advis'd him to perſevere; and that notwithſtanding all oppoſitions God would ſet him on his Throne. But there were others that whiſper'd him, that if he perſiſted in his Religion, he muſt expect to take Arms again, and wade through a longer and greater War then was paſt, that he muſt expect to give Battles and prepare for Sieges, which ſo diſ-heartned him, that love of reſt and the Pleaſures of a Crown prevail'd with him to agree to change, more than the other good Inſtructions, to perſevere in the Truth.

It's moſt certain, Sir, this Prince his perſeverance in his Religion would have expos'd him unto unavoidable dangers; for after this comantory Libel of *Gregory* the XIII. dated the 1*ſt*. of *May*, Directed firſt to all the *Clergy* of *France*, whom he Suſpends and Excommunicates, if in 15 days they do not retire from Obeying and following *Henry* of *Bourbon* King of *France* and *Navar*: And moreover; declaring that in other 15 days, if they did not wholly forſake him, they ſhould be depriv'd of their Eſtates and Benefices: After

this Comantory, he writes of the ſame date unto the Nobility, the Magiſtrates and the three Eſtates of *France*, wherein he Invites them to do the like; threatning, if they did not, to change his Fatherly Clemency into the Severity of an Angry Judge: Declaring moreover, *Henry* of *Bourbon* to be Excommunicate, fallen from his Kingdoms and Eſtates for being a *Heretick* and Relaps. After all this, what ſafety could this Prince hope to find in his Kingdom?

I know very well that theſe two *Bulls* being brought into *France*, the Parliament then ſitting at *Chaalons*, at a motion made by the Kings Attourney General, they were declared Injurious, Difamatory, Scandalous, tending to Sedition, and to the ruine of the Kingdom, of the Houſe and Crown of *France*, and to the introducing of Strangers. Defence was made to all perſons of what condition or quality ſoever, to publiſh or or uſe the ſaid *Bulls* Directly or Indirectly. Neither am I ignorant, how the Court ſitting at *Towers*, proceeded yet further, for the 5*th*. of *Auguſt* in the ſame year, it cauſed the *Popes* Bull to be publickly Burnt by the common Hangman, forbiding any to obey it, or keep Copies of it, declar'd *Gregory* an Enemy

my of the Peace and union of the *Catholick* and *Apoſtolick Roman Church*, of the King and his Kingdom, an Adherent unto the Conſpiracy of *Spain*, a Favourer of Rebels, guilty of the moſt Cruel, Inhumane and Deteſtable Murder committed in the Perſon of *Henry* the III. of Glorious Memory, moſt Chriſtian and Catholick. Order'd that *Marcellinus Adrianus* the ſaid *Gregory*'s *Nuncio*, bearer of the ſaid *Bulls*, ſhould be ſeiz'd and ſent Priſoner to the *Palace-Priſon*, that his Proceſs and Sentence might be diſpatch'd in due form; Enjoyning all Governours to Aid and Aſſiſt in Executing this Sentence; and to all Archbiſhops and Biſhops to ſignify It unto the Clergy of their Reſpective Dioceſſes.

I confeſs this proceeding is Generous, Bold, and Worthy ſo Auguſt an Aſſembly, but would all *France* have follow'd theſe Dictates, and would it have been of this Humour; if *Henry* the Great had perſever'd in his Religion; would not the Directors of Conſciences, Confeſſors, Preachers and Doctors have inſpir'd the People in their private Conferences, Confeſſions and Sermons, other contrary Notions; as they did a little before in the Reign of *Henry* the III. as is declar'd by the ſaid Mr. *Maimbourg* in his Hiſtory of of the League. The *Sorbon* it ſelf, would it

not have Authoriz'd them; ſhe who being Interrogated upon theſe two great Caſes of Conſcience: Firſt, if the *French* were effectually free'd from their Oaths of Fidelity and Obedience? And in the ſecond place, if they might take up Arms and Unite, Raiſe Money and Act for the Defence of the *Catholick Apoſtolick Roman Religion* in *France*, to oppoſe the deteſtable Deſigns and Endeavours of the King and all his Adherents. They concluded on theſe two points with one accord *Nemine Contradicente* in the Affirmative, and that their Reſolution ſhould be ſent to the *Pope*, that he might approve and confirm it by his Authority: and that he would be ſo kind to aſſiſt the *Gallican Church* that Suffer'd very much and was ſore oppreſs'd.

Believe me, Sir, all the light and force of this Decree would not have remov'd the Scruples and diſſipated the fears that the thunder of the *Vatican* had rais'd in the minds of men: On the contrary, all the Orders of *Prieſts* and *Friers* would with one accord have eſteem'd it a point of Honour and Religion to have oppos'd it, and ſo the K's Life had not been in ſafety had he 100000 men in Arms for his Defence, all his care would have been in vain, there would ſoon have been ſeen many furies animated with an Infernal

fernal Zeal that would have past through his Guards to Stab him, and stop the course of his Life, together with his Conquests and his Glory; imagining for so doing to die happy and increase the Catalogue of Saints.

A Prince of the Communion of the Church of *Rome* Reigning over *Protestant* Subjects, stands not in any such danger, because the Principles of their Religion is quite different, so that he may safely Imploy himself in making his Reign Glorious: It is what the King has taken notice of in his *Declaration*, and which makes him protect a Church, whose Fidelity he can in no way mistrust, by the Experience he has had of its constant adherence to the Interests of the Crown in the time of the late Usurper. The King is pleas'd, Sir, to renew the assurance of His Royal Favour unto His Subjects, and especially unto the Arch-Bishops and Bishops, whom he continues to Honour by admitting them into his weightiest Affairs and Councils, mutually acting in Business without any Suspition on either part; the King fully Confiding and Relying upon the Clergy, and the Clergy full of Obedience and Zeal for their Soveraign.

This, Sir, is the State this Kingdom is in at present; quite contrary as you see, from what 'tis represented unto you: Believe not there-

therefore all that is Reported, give no Credit unto Flying News that's spread abroad, the most part is only Forgeries, given out on purpose to discourage *Protestants*, and to breed Divisions in *England*: The King will Defend them he has taken into his Protection, it is his Promise, and he has reiterated it again at His Coronation in the most Solemn and August manner in the World, and He will Infallibly perform it; He ever made it a point of Honour to keep His Word in matters of less Importance; and he will not fail in this, and will preserve the Repute now He sits on the Throne, which He so punctually observ'd before he ascended thither. He will never be perswaded by any Whispering *Romish* Emissaries, that his Faith and Promise ought not to be kept with *Heretick*s and *Infidel*s; His Heart is Season'd with Juster and better Principles; and He is very sensible nothing has more Dishonour'd Christian Religion than these Pernicious Maxims and Breaches of Promise, which has drawn upon it many great Evils and Heavy Reproaches from its Enemies.

Moreover, every body knows there's nothing more contributes to make a Kingdom flourish and Happy, than a right understanding betwixt the Soveraign and His Subjects; the

the Kings own Interest will oblige Him to preserve things in the State they are in. He is sensible that His Peoples Religion being Secur'd unto them, there is not one of His Subjects but will readily Sacrifice his Life and Fortune for the Defence of His Kingdoms, and also to enlarge the Bounds of it. What danger is there, that a Prince whose whole Life has been Eminent by many Glorious Actions, now that he is mounted on the Throne, and in a condition of shewing unto the World the value of so War-like a People as his, being conducted by the Bravest Prince in the World: What danger is there I say, that He will do or Attempt any thing that should be contrary to his Inclination and Honour. He is very sensible how prejudicial this Zeal for the *Romish Religion* has formerly been to the Crown of *Spain*, He knows it has lately reduc'd the Emperour to those miserable Straits, from which he is not yet Recover'd; and doubtless He perceives as well as all the World, that it is the same Blind Zeal that is preparing the way to the Miseries that threaten *France*, and which is almost inevitable to all Kingdoms when they have attain'd the highest degree of Prosperity.

Yes,

Yes, Sir, and I don't pretend to be a Prophet in saying it, seeing it is obvious to every body; what all the World joyn'd together could not effect, *France* is doing of it self; it is its Fate to sink under its own greatness, and to procure and work its own Ruine and Destruction.

The *Protestants* for above an Age ago were not so Inconsiderable in this Kingdom, as to be cut off without doing it a great prejudice. It is the smalleſt, but the moſt Loyal Party of the State; and has been always ready to oppoſe the Parties that have been contrary to the Crown. It is They that have cauſed Traffique and the Arts to flouriſh, and have more than once produced Generals, Great Commanders, and Valiant Troops that have preſerv'd *France* when it was at the brink of Ruin: Nevertheleſs theſe *Protestants* are Aſſaulted, they are Perſecuted in all parts in the Cruelleſt manner that can be. Were they more deſpicable than they be, were they the leaſt and vileſt part of the State; yet common ſenſe would require that they ſhould be preſerv'd, leaſt this Empire ſhould like the King of *Babylon*'s Image, ſee the deſtruction of his more Noble parts, his head and Arms of Gold and Silver, by his Feet of Iron and Clay. As in the Humane

mane Body, the parts the leaſt Honourable, ought ſometimes to have the greateſt Honour; ſo alſo in a Political State, all the Members whereof it is Compos'd, ought to be Cheriſh'd and preſerv'd. There is no queſtion then to be made Sir, but the King will according to his Promiſe, be inclin'd to protect His Subjects, and will make good uſe of his Neighbours Miſcarriages: He Loves His People, He will Imploy His Forces to preſerve them, He Loves His Glory, and will do nothing that ſhall diminiſh it; the Bonds of Nature is Dear unto Him, He hears its voice, and will maintain the Religion that His Glorious Father Sealed with His own Blood.

I cannot paſs further, and end my Letter, without intimating unto you the wonders of the Mercy and Providence of God towards the laſt two Kings. All the World knows the Tragical end of the Glorious Prince their Father. A company of Rebels by an Audatious Attempt pronounc'd or rather Hell by their mouth pronounc'd a Barbarous Sentence, which cauſed the Glorious Head that Govern'd three Kingdoms to be cut off by Violent Hands; And Heaven to Reward his Patience and Virtues, not only gave him an Eternal Kingdom of Glory, but

alſo is pleas'd to ſuffer, that two Branches proceeding from him, ſhould ſucceſſively Aſcend his Throne; that living and Reign-in them, he ſhould in ſome ſort be Recompenc'd for the loſs of thoſe days which Violence and Tyrany depriv'd Him of, *&c.* Farewel.

F I N I S.